

2.
An heavenly

Acte concerning howe man

shall lyue, made by our soueraigne

Lord God the father, God the

sonne, and God the holy gost,

and al the whole Clerke

lye in heauen cons

enting to the

same.



Ecclesiast. vi. Chapter.

Make no taryng to turne

into the Roide, and put not of from

daye to daye: for suddenly shall

lys wrath come, and in tyme

of vengeance he shall

destroye the.



Anno. M. d. xlvii.

God the father.



Here as we perceiued, that
after we had created man,
settinge him in a place of
high pleasure, leauing him
in the counsell of his owne handes
to chose whether that he wolde die
or not die. And thus beyng a spiri-
tual bodge, after oure owne simili-
tude coulde not for all this stande
in the same state, but abusyng our
celestial gyftes, and fell from our
precepte, neglectyng what libertie
to hym was delyuered, so chaun-
gyng him selfe fro heauenly libera-
tie vnto eternall bondage, in whō
we se what he was of him selfe no-
thinge but synfulnes, refusing our
liberties and fel vnto the fulnes of
hys owne synne. Whom we lamen-
ted of our mere mercy, counselling
wyth our selfe we woulde not haue
him whole lost, vpon which consi-

dera-

deracion we eriled him our compa-
nye, and to lyue in the borders of
our wast ground, takyng him and
his as aliaintes and straungers
vnto vs, exempt from eternal wise-
doine and so broughte to worldye
policies. Notwithstanding as we
haue sayed our petie and clemencie
prouided al maner of thynges and
commodities for him by the which
he might perceyue oure potenciall
power towardes hym, as well be-
fore as then. Wherefore vpon con-
sideracion of pure good wyll we
enacted by our owne counsel so to
prouide that we myght set agayne
at libertie, and take from man the
daungers that he was fallen in,
whych he coulde not be done but
through hym that was cleane and
pure without synne. But the tyme
we reserued vnto our owne selfe, &
at the length to stablyshe and con-
firme oure sayed acte and purpose

we sent downe our onely begotten
sonne to pꝛoclayme our wyll what
it was, vnto the which he set to his
seales hangynge vpon the crosse,
geuyng by his lyfe thꝛough moost
paynefull death, by the whiche the
attonemēt was made betwene mā
and vs, and so our anger was pa-
cified, and we haue also pꝛepared
eternall reste foꝛ man, so that after
thys he wyll kepe couenaunt wyth
vs, and lyue in our lawes and sta-
tutes that we haue set foꝛth by our
high court and parlament, both of
Lords spirituall and tempoꝛall to
the same consentynge.

¶ We haue enacted in oure hea-
uenly court that man shal loue vs
aboue al thyngge wyth hert, soule,
mynde, and the powers he hath, &
to haue none other goddes but vs
noꝛ any grāuē ymage oꝛ similitude
of any thyngge that is in heauen
aboue, in the earth beneth oꝛ in the
water

water vnder the earth to worſhype
it or them. But vs onely to ſerue
vpon payne of euerlaſtyng damp-
nation.

E Be it alſo enacted by the autho-
ritie of this preſent parliament that
all ſuche ſhall be acurſſed as make
any caruen ydol or ymage, whiche
we abhorre, (for it is the worke of
mans handes) and curſſed are the
handes that make them to the in-
tent to haue them worſhyped, for
we wyl no worſhype ſhall be gy-
uen vnto them. For we are God all
alone & all honour belongeth vnto
vs, who was honoured when we
were all alone in our owne gloze,
who is worthy to haue honour, but
he that made all thyng honoura-
ble. Therefore as our lord chaun-
celor. Daule hath ſayed. Honour
gloze wyth all prayſe be vnto vs.
It reioyſeth vs to heare man ſaye
wyth a faythfull herte. We knowe
A.iii. that

that they praise vs & laude vs, whē
they saye or synge wth a faythful
herte. The do we laude, the do we
blisse, the do we worshippinge, and the
do we glorifye. Unto the gyue we
thankes for thyne owne great glo-
ry so that no creature hath any glo-
rye to glorye in but we, the whiche
glory can not be exp^{ressed} wth ton-
gues nor yet wth herte, yet we be
not straunge thereof, but in oure
house there are many mansions pre-
pared for our louyng subiectes, as
Christe hath declared, and yet not
wthstāstyng the course of the trā-
sitory worlde shall haue his ende &
all thinge cōcluded as we haue de-
creed what can any of oure creatu-
res saye, howe they dyd attayne to
s^o inestimable ioyes that they shall
haue of them selues? No no. coulde
they bye it by any maner of wayes
and to saye we had no nede of any
helpe but of our owne power can

we hether: No no, they muste con-
fesse with our ambassatour David
Not of vs lord, no not of vs that
we possessed these iopes, but the glo-
ry muste redounde to thy name. As
Christ our moost deare sonne hath
sayed, there is none good but god,
so wyl we þ man shal knowe wyth-
out vs he can do nothyng: fo; we
herde that our chyldren of Israell
sayed to Moyses, that they wolde
perfourme and do all that we had
cōmaūded. Neuerthelesse to brynge
them from they; owne trust and ho-
lynes, and that they myght knowe
and perceyue that it is we that do
worke all in all thynges. We axed
Moyes who shoulde gyue them
such a hert. Therfoze we wyl have
all honour we wyl be prayed vnto
we wyl be trusted vnto, fo; there is
none to match with vs, fo; they are
oure creatures & we are they; god,
so is there no gods that hath anye
suche

suche vertues or graces but onely
me. Wherfore we streptly comaund
by the vertue of thys oure sayde
acte that no persone or persones do
take any parte or partes of our ho-
nour from vs, & to gyue to ydolles
or ymages, but to gyue vnto euery
creature his honour, as we haue
it enacted, vpon the peyne of oure
euerlasting punishment and dread-
ful indignacion wout redemption
¶ We haue enacted also by the au-
thoritie afoze sayd that our blessed
name be not taken in vayne but
mooste reuerently to be had in ho-
nour vpon the peyne befoze reher-
sed, & vtterlye of vs forsaken. To
the confirmation wherof our vice-
gerent Iesus Chyste hath wylled
man not to sweare at al, but that his
othe shall be, yea, yea, nay, nay, for
what so euer is moze is synne. It
was also proclaimed by oure welbe-
loued James apostle & archbshopp
of

of all Galacia in thys wyse. Let
your pea be pea & your nay be nay,
and Salomon to whome we gaue
great wisedō so that many regions
woundzed therat, pzoclamed also ꝑ
oure plage shall not Depart frō the
house of a customable sweter, wher
foze who that offendeth in thys is
btterly of vs foꝛsaken.

Prouided alwayes ꝑ yf it shall
be requyzed of oure said subiect, by
any in auctozite to whom his faith
is vnkowne oꝛ that obedience to
oure maiestrates shalbe requyzed
of him by othe, & besydes to testify
foꝛ the trueth of his neyghbour so
moche as equitie and iustice doth
requyre: he maye lawfully take vs
to wytnes foꝛ his fayth & obediēce,
In a ryght cause he maye reherse
our name (foꝛ so is it not in bayne)
the acte befoze not wythstanding,
Furthermoze we wyl be woꝛshyp-
ped the, vti, Day, then mā shal geue
to vs

to vs honour & worshyp for the be-
neficiall kyndnesse that we haue
done to hym / ceassynge from all la-
bours that day both he and al his.
Prouided alwayes where as
nede shall require (as oure onely
sonne and vicegerent Iesus Christ
gaue example in healyng the lame
ma vpon the Sabbath day) it shal
be leful for our sayde subiecte man
to worke on the seuenth day: al ma-
ner workes, wherof insucth no de-
rogation to oure honoure / the acte
before notwithstandinge.

Further be it enacted for the
nitie & conoord whiche we woulde
shoulde be betwene our creatures,
we wyl one shall do vnto another
as he woulde be done to. To the co-
firmation of thys sayde acte oure
onely sonne and vicegerent hath
proclamed that man shal pray vnto
vs and vnto none other for the
forgyuenesse of hys synnes, nor
other

otherwyse then he dothe forgyue
other. Also the sayde Iesus Christe
hath set forth this acte very playn-
ly, plocampuge that yf man shall
forgyue those that haue offended
him, we shall also remitte him hys
offences. We wil also that man for-
gyue hys mortall enemyes and
blesse where as they do curse.

Although the authoꝛitye of thys
acte be sufficient as it is befoze spo-
ken, yet man shal vnderstande our
loꝛdes of oure parliament haue gy-
uen theyꝝ voice vnto it. And fyꝛste
the loꝛde secretaꝛye John the E-
uangelist set to his hande & wꝛytte.
God is charitie, who that abydeth
in charitie abideth in god and god
in him. And Paule the loꝛde chaun-
celor hath said ꝑ if he could speake
wyth tonges of men oꝛ wyth ton-
ges of angels, so that he coule re-
moue mountaynes with his fayth.
If he woulde gyue hys body to be
burned

burned wythout he haue charitte
it profiteth nothyng, so that in con
clusion he doth affirme and sayth,
Charitie seketh not his owne but
that that belōgeth to Iesus Chyrist
our only sonne & vicegerent, whose
example we wyl man shal folowe,
sayenge. To you I gyue a newe
commaundement, that ye loue one
another euen as I haue loued you
Also man shall vnderstande, our
loue was vnspeakeable towards
hym as our lord secretarie John
the Euangelist wyrt. We had such
loue vnto man, that we gaue our
welbeloued sonne for him, that all
that beleue in hym shoulde not pe
rishe, but haue lyfe everlastyng.
Wherfore we wyl by our heauenly
commaundement that this acte
do extende to all creatures one to
loue another, for as our lord chan
celer Paule hath sayed, loue is the
fulfylling of the law, and the con
trary

scarpe where loue is not , there is
not god , & where god is not, there
is wyckednes and where wicked
nes is, there is dampnacion.

¶ Also it is enacted that man shal
be obedient vnto his father and
mother in doinge theyr commaun-
dement, and in so doinge he shal by
the vertue of this act enioye longe
lyfe vpon the earth. Moreover we
haue constituted kynges and ru-
lers to gouerne the earth to whom
we wyll haue dewe honour gyuen
for we haue set them as oure com-
missioners vnder vs to execute our
wyll , for the whiche we wyll they
be had in reuerence. For the corobo-
rating of the same, our onely sonne
hath obeyed them , and also gyuen
commaundement that tribute, tol/
and custome should be giuen vnto
them. Also lord chaunceler Daule
hath sayed , let euery soule submit
them selues vnto the hygher po-
wers

wers and not to obey them onely
fo: feare but fo: conscience sake.

Moreouer Peter whiche was the
poore fysher and toke fythe daylye
wyth his nettes, we exalted him to
be of the domestical household with
our onely sonne and vicegerent, &
so boldned his hert and spirite that
we made hym to take men in the
spirituall net, whose fayth confes-
sed that Chyste was the sonne of
vs the luyng god, to the whyche
all the felowshippe agreed, and fo:
the whyche confession so made by
faith he was translated to an high
office there made the superuiser of
our churche spiritual, whose autho-
ritie is no lesse toward vs then the
lorde secretary John no: the lorde
chaunceler Daule to be beleued.

And thys acte hath Peter superui-
ser of our building confirmed, say-
inge: submitte your selues to all
maner of ordinaunces of men fo:

thy

the lordes sake whether it be vnto
the kinge as vnto the chiefe heade
or vnto rulers, as vnto them that
be sent of hym for the punysshment
of euell doers, but for the prayse of
them that do well, for so is the wyl
of god. Here man must obey them,
for our sake, and so wylleth Peter
they helpe and succoure body and
goodes to be at the kynges com-
maundement, therfore we wyl and
by the consent of oure lordes spiri-
tuall & temporall, that this acte do
stande in ful strength and vertue.

Prouided alwayes that yf fa-
ther or mother commaunde anye
thyng contrary vnto our wyl, or
more thē they haue in our comissi-
on, that then it shalbe leful for man
to saye as Peter superuiser answe-
red y rulers, what time they would
haue put hym to silence in confes-
syng and preachyng Iesus Chyiste
oure onely sonne and that they had
cast

cast asyde the stone as Peter layed
vnto their charge whiche was be-
come the heade corner stone & that
there was no health in anye other
noꝝ no name wherin any saluacion
shoulde consist but onely our onely
sonne and vicegerent Iesu Chꝛist
boldly he sated home that he was
moꝝe bounde to obey God then ma
so wyl we haue our sayed subiecte
to say the acte befoꝝe not withstan-
dinge.

Further it is enacted, that our
sayed subiecte shall not kyll, steale,
beare false wytnesse agaynste hy
neygghboure, luste after hys neig
bours wife, noꝝ lust after his neig
bours house, lande, seruauit, mayn
ore, asse oꝝ what so euer he hath.
To thys acte all Loꝝdes in heau
both spiritual and tempoꝝal do
desent and agree setting theyꝝ
des to the same, and vnto the tra
gressoures there belongeth dam

nacion. Furthermoze we haue enacted by oure owne power &, also by the consent of our lordes spirituall and tempozall, that no man do either adde oꝛ take from our heauenly lawes otherwyle then we haue enacted as we oure selfe haue sayd vnto Moyses the speaker of oure parlament what tyme he receyued oure actes delyuerynge those same vnto the chyldeu of Israell. Also oure vicegerent Iesus Christ hath pzoclamed that man shall do the wpll of vs, foꝛ I come not (sayeth he) to do myne owne wpll, but hys wpll that hath sent me. Also Iohn the Euangelist our secretary hath sayed. Cursed is he that shall adde any thyng to that that is wytten in the mistery of thys lawe, yf any man adde any thyng, God shall adde vnto him the plagis that are conteyned in the same. Mozeouer the saied loꝛde secretary hath published

B.i. lished

lysshed that yf any man come vnto
you and byynge not thys doctrine,
receiue hym not in to your houses,
neyther salute hym, for he that sa-
luteth is partaker of his yuell de-
des. Furthermoze Paule Lorde
chaunceler hath sayed. Other foun-
dacion can no man laye, then that
whiche is layed already. The lorde
chaunceler hath cōfirmed the same
moze playnly saying. If an angell
shoulde come from heauen to de-
clare any other doctrine, gyue ther
to no credence, wherefoze we wyll
that oure lawes do stande in theyr
full strength and vertue wythout
corruption of other doctrine.

Further be it enacted, ꝑ it shall be
lawful for al men to haue these oure
lawes, ordinaunces and statutes re-
daylye red in theyr houses, as our
captaynes of our armies had both
Josue and also Eldas, and also
oure speakar of parlamente Whol

ses sayed. Heare my sonne Iſrael,
declaring to them that they ſhould
wrytte it vpon the postes and ga-
tes of theyꝝ houſes, and to haue it
in remembꝛaunce, it ſhould be boūde
vnto theyꝝ handes, and ſo whetted
vpon theyꝝ chyldꝛen: that none o-
ther doctrine ſhoulde take place.
Accoꝝdyng as Paule the Loꝝde
chaūceler ſayed, wyllyng one to go
befoꝛe another in ſpiritual knowledge.
And Dauid ꝑ noble kyng of
our dearely beloued people Iſrael,
& one of oure chiefe ambaffitours
that bꝛoughte meſſage of our god-
lye pleaſure to come, ſettyng foꝛth
alſo what pꝛofitablenesſe was in
the knowledge of oure law, ſayed.
The lawe of the Loꝝde is parfyte,
refreſhinge the ſoule, the testimo-
ny of the Loꝝde is faythfull mini-
ſtringe wiſedome vnto the vnlear-
ned, the commaundementes of the
loꝝde are ryght makynge glad the
ſer

herte, those thynges whyche God
cōmaundeth are playne and pure
and they lyghten the eyes. The
feare of the Lorde is pure and holy
abydyinge for euer, the pleasures
of the Lorde are trewe and ryght
in euerye parte moze worthye to be
despyred then golde or p̄cious stō
nes, swetter then the honye combe
when it droppeth.

Thys Ambassitour Kyng Da
uid was in assuraunce he neuer fa
after he had our holy and heauen
lye lawe in hys herte where as
sayd. O Lorde thy worde is a li
terne vnto my fete, and also a light
vnto my pathes. And moze our
sayd. I haue sworne euen in the
tome of my hert & shall perfourme
it to kepe thy iuste pleasures. &
that in euerye place thys sayth
David p̄fessed our lawes to be
wonders efficacy, strength and vi
tue, that in maner he dyd won

at them, and wyth a greate behe-
mence spake. Meruelous are thy
testimonyes, wherefoze my soule
obserueth them, to come, but the
doze of thy scripture lyghtheneth &
gyueth vnderstanding. This was
he of whom we sayed we haue cho-
sen a man euen to our owne herte.
Furthermoze oure secretary John
the Euangelist at the entryng first
into his office, sayed. In the begyn-
nyng was the worde & the worde
was wyth God, and God was the
worde, so that by hys authoritie
who so euer receiueth our lawe, re-
ceyueth vs, and the contrary who
so receyueth not our lawe, recey-
ueth not vs. Wherefoze man shall
vnderstande, it is our wil and god-
ly pleasure to haue oure moste sa-
cred worde to go forth which is the
cōfōrt for man to guyde his whole
lyfe wyth all, and it was full au-
thorised by oure onely sonne and

vicegerent Iesus Christe whyche
byd perfourme the consummacion
of our said law, but we wyl not by
the vertue of thys sayed acte, that
anye persone oꝝ persones do one-
ly receyue thys our lawe carnally
but we wyl it shalbe receiued spiti-
tuallye, oꝝ elles as Peter the may-
ster of our buyldynge hath sayed.
It should be better yf they had ne-
uer knowen it. Doubtyd alwayes
that yf any persone oꝝ persones do
not accōplishe and fulfyll thys our
sayed lawe, it shall be lefull foꝝ him
oꝝ them to saye wyth our faythfull
ambassitoure Dauid. I haue syn-
ned oꝝ we haue synned wyth our
fathers, we haue liued and walked
synfully, and haue done iniquitie,
so that yf we shal perceiue amende-
mēt of lyfe be had amonge mē that
then we wyl euen fatherly accept
theyꝝ hertes foꝝ the sayed confessi-
ons sake and spiritual myndes th
act

acte befoze notwithstandinge.

Further be it enacted thateuery persone oꝝ persones whiche murmur oꝝ grudge that this our sayd law shoulde pꝛosecute foꝝ mans cōsolacion, we abiecte cleane our heauenly regiment to euerlastyng punishment, and euery persone oꝝ persones ꝑ be tꝛāsgressours of our said lawes, & be in minde to cōtinue styl in suche rebellious lyfe, shall haue like punishment & be wiped cleane out of the booke of lyfe. Pꝛouided alwaies we woulde mā should know our pardone is incōparable so that men wyl be obedient & recōsiled vnto our lawe, when soeuer our grace is offerde. Foꝝ we wil not the death of any synner / yf he wyl cōuert and turne, and we wyl turne to him agayne & wyl thinke no moze on his disobedience, his sinnes shall passe frō our sight as corrupt water that is put into a fayre runnyng water.

B.iiii. So

So that we wyl man shall laye-
ful holde trustyng wholly to the re-
stitucio that we haue by our owne
sonne and vicegerent prouided for
hym which is the paynefull passi-
on that oure sonne dyd suffer in
whose bloude we be moued to mer-
cy, when so euer man by fayth lay-
eth the same befoze vs. Clerely as
we sayed befoze (of the synnes that
man hath done) to thynke nomore
on them, that acte befoze notwyth-
standyng.

Further be it enacted that oure
beatitude shalbe vpon al men, that
shal wyth wyllyng herte do oꝛ con-
sent to obserue and do all that we
haue commaunded, theyꝛ cattell,
their coze, wyth all other their sub-
staunce, shall be multiplyed and in-
creased. And contrarpe euerye per-
sone oꝛ persones that with a grud-
gyng herte do not oꝛ at the least
consent not vnto al þe we haue com-
maun-

maunded to the vttermoſt of theyꝝ
powers, that then let them be ſure
that oure moſt godly encrease ſhal
be wythdrawen from them, foꝛ cur-
ſſed ſhal they be, theyꝝ coꝛne, theyꝝ
cattel, with al other theyꝝ ſubſtaunce.

Prouyded all wayes, it ſhalbe
mete foꝛ vs to take oure pleaſure a-
boue al other. And wher as we dyd
permit Sathā to tempt oure onely
ſonne and Vicegerent Jeſus chꝛiſt
And alſo in lyke caſe our faythfull
ſeruāt Job, to be tryed by aduerſi-
tie. It ſhalbe vnderſtande many ti-
mes we be ſo minded to proue our
faythfull, & to withdraw bayne thi-
ges from them to bꝛinge the to the
knowledge of moꝛe perſyte giſtes.
foꝛ it is our nature dyuerſe times
to ſet vp & after to pull downe ma-
ny tymes we exalte the wycked to
dꝛowne the whole in theyꝝ lubꝛici-
tye. foꝛ of all creatures, we know
the intent of the creaciō, we are as

B. b. the

the potter that maye do what hym
lyst wyth the lumpe of claye when
he hath it in his handes , to make
it a vessel of honoure oꝛ a vessel of
dishonoure, and yet we wyl not be
reasoned wythall foꝛ the cause , but
we wyl man shall applye his hole
wyl vnto our wyl, and to say with
our onely sonne and vicegerent Je
sus Christ. Not our wylles, but thy
wyl in all thynges maye be done.
Foꝛ thy wyl is holy and is a wyl
that can not alter and chaunge, bu
to the all maner creatures in hea
uen, earth, and hel muste obeye.
If man shall thus obediently pro
strate his whole herte vnto our cor
rection. Whether it be in losse of
goodes syckenesse oꝛ any other ad
uersities, what soeuer it shal please
vs to touche man wyth all. That
then man shalbe sure we wyl so vse
hym at length, he shall not be temp
ted aboue that he is able to beare.

And

And as our lord chaunceler Paul
hath sayed. Who so euer doth put
theyr truste in vs shall not be con-
founded. And oure ambassitoure
kyng David sayth. Unto the iust
happeneth many tribulacions, but
the lord delyuereth them from al.
Therfore we wil man shalbe fayth-
ful in tēptaciō, yea & to giue vp his
hole lyfe into our handes, & to feare
nothing þ̄ shal come of vs, what so
euer shalbe layed to his charge but
to remember þ̄ in al thinge we seke
hys profyte, yea though that we
take his tēporall lyfe from hym
in the whiche we wyll be glorified,
and glorify hym agayne. For as it
is sayed. The death of the faythful
is precious in our syghte we wyll
man shall take no peynes for oure
pleasure, but that we wyll double
recompence agayne. For our onely
sonne and vicegerent hath sayed.
Blessed are they that mourne now
for

foꝛ they ſhalbe comforted, bleſſed
are they that ſuffer perſecution foꝛ
ryghteouſnes ſake foꝛ theirs is the
kyngdome of God, bleſſed are you
when men ſhall reuple you & perſe-
cute you, and falſly ſay al maner of
euyl ſayinges agaynſt you foꝛ my
names ſake. Reioyce and be glad
foꝛ great is your rewarde in heaue
What maye be moze ſayde, what
thyng can we moze pꝛomyſe, wher-
foze man ſhall vnderſtande in all
thynges we wyll that man ſhall be
obediente and conſpyꝑable vnto
oure wyll and godlye pleaſure, the
acte befoze notwythſtandinge.

And we haue enacted that eue-
rye perſon oꝛ perſons ſhall vnder-
ſtand that neuer after this we ſhal
alter oꝛ chaunge any parte oꝛ par-
tes of that we haue enacted but as
our vicegerent hath ſayed. Heaue
and earth ſhall alter, but our trod
ſhall not alter, foꝛ our woꝛde is our
own

owne selfe, and we are not chaunge
able in oure selfe we are omnipo-
tent, without begynninge without
endynge, holpest of all holpe, so fix-
ed and knet in euerlastinge truthe
that all that we haue sayd can not
alter noꝛ be vndone, but euermore
to stande. Wherfoꝛe by vertue of
this sayd acte we wyl that none o-
ther of oure terrestriall creatures
shall in theyꝛ counsel oꝛ counselles
inueye oꝛ suppresse any part oꝛ par-
tes of that, that we haue sayed oꝛ
enacted, but that euery persone oꝛ
persones in all theyꝛ counsels shal
haue respecte to our lawes groun-
dyng them selues on our founda-
cion that we haue layed. And as
oure speakare of parlamente hath
sayed we wyl that in no wyse they
do the thyng that semeth good in
theyꝛ owne syghte, but that onely
that we haue in this pꝛesent parla-
ment enacted, and that they walke
streyght

streyght forth in oure pathes, ney-
ther declynynge to the lefte neyther
yet to the ryghte hande, though
they thynke it neuer so holy or god-
ly. For we know oure selfe to be as
wyse as they in all thynges, what
was mete and what was vnmete,
whose lawes, also be sanctified by
oure lawes yf they be consonante,
and whose lawes also be acursed
by oure lawes, yf they be contrary
so that wyth what measure so euer
is deliuered, y same shalbe deliue-
red agayne yet by our law, althing
shall be iustly iudged.

¶ Be it knowen therfore that this
is the fyfste and the last parliament
that we haue or wyll to enacte our
lawes for euermore. And when the
tyme shall come (as we haue ap-
poynted) to cal kynges and Empe-
roures wyth all other potentates
before vs to render accompt before
vs for the executynge of oure wyll
and

and lawes whether they haue be
done worthely oꝛ vnworthely be=
foze vs it shall appeare, and those
that we haue founde faythfull and
trusty we shall delyuer them from
the daungers of the lawe to
raigne with vs euer=
lastyngly. And
agayne
the trangressours oꝛ
malefactours of the
same, shall fal into
euerlastyng
curse of the
law, which
is damna
cion
foꝛ euer=
moze.